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HARVARD DIVINITY SCHOOL

The Protestant Review

Volume XXXIII, Number 10

October, 1916

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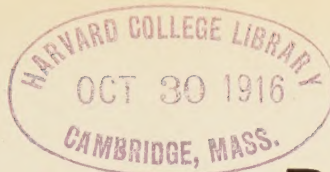
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HARVARD DIVINITY SCHOOL

The Protestant Review

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A PRAYER FOR THOSE WHO SUFFER BY THE WAR

O God, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send Thy blessed Son to preach peace to them that are far-off and to them that are nigh, look down from Heaven, we beseech Thee, and restrain the passions of those who are engaged in war. Take from them all anger, pride and prejudice, and let Thy Holy Spirit lead them into way of reason, righteousness and mercy. Have pity, O Lord, upon all who are suffering from the cruelties of war, and hear the prayers of those who cry to Thee for peace. Have mercy upon our land, and so guide the hearts and minds of Thy servants, our rulers, that they may be enabled to preserve this nation in peace and prosperity, and may also become the agents of Thy will in making wars to cease in all the world.

All which we ask through the merits of our Lord and Saviour, Jesus Christ. Amen.

The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

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EDITORIAL NOTES

WALK IN THE LIGHT

BY JOHN C. HAVEMEYER.

"He maketh peace in thy borders and filleth thee with the finest of the wheat."—Psalm 147: 14.

A great weakness in the life of the average Christian to-day is a lack of spiritual experience and the power that results from it. It is clearly the privilege of the Christian, as well as his duty, to be perfect as God is perfect, and it was this privilege and duty that Christ Himself revealed to men in His sermon on the Mount when He said, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." It is something of the same privilege the Apostle Paul revealed to the Ephesian Christians as he urged them to a knowledge of the love of Christ that they "might be filled with all the fullness of God," and the weakness in the life of the professed Christian to-day could be turned to spiritual power, did he only realize the privileges that are his and seek to enjoy them through a real and vital spiritual experience. Very few professing Christians seem to realize the truth of God's revelation in which He assures His children that He is waiting "that He may be gracious," and, judging from the spiritual poverty of the average Christian, we have not begun to realize that it was out of a real life of experience that the Psalmist found his inspiration to write: "The Lord will give grace and glory. No good thing will He withhold from them that walk uprightly."

What a wonderful revelation Christ also made when He said, "No man knoweth who the Son is but the Father, and

who the Father is but the Son and he to whom the Son will reveal Him." Christ revealed God when He presented the marvelous fact that we are to look upon Him and address Him as "Our Father who art in Heaven," and upon another occasion He taught His disciples and the world the same truth and gave a comprehensive picture of the blessing of such a revelation when He said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things (including His Spirit) to them that ask Him?"

It is certainly more than a mere coincidence that in establishing the Kingdom of God in the world, Christ selected humble and presumably uneducated fishermen as His first followers, and that through them He taught to the world what God requires and what spiritual truth is, and in that great historic fact lies the secret of the power of the Gospel in the lives of men. Paul's revelation of that secret was given in his epistle to the Corinthians where he wrote, "But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." The power of the Gospel, then, is in its simplicity, and surely these words indicate that to depart from this simplicity means a loss of that power, for only simple-minded men who will walk with Christ and who have a spiritual perception of the truth He presents, can enjoy the power that the Gospel brings to men.

I have been reproved for claiming that Christ is able to save to the uttermost all that come unto God by Him, and that this salvation Christ came to bestow upon the whole world. But is not this truth the heart of the Gospel, and would not any other claim limit the love and power of God, and make the whole work of Christ of no effect? Can any one really believe that if the whole Gospel were preached and practised it would be accepted so slowly and rejected by so large a portion of the existing world? And can any one doubt that God earnestly desires to have the whole world share His glory in the Heavens? What teaching could be more simple and positive than the teaching of the truth that God revealed to Peter through the Vision that sent him with the Gospel to Cor-

nelius, when Peter opened his mouth and said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him," and the truth was never more simply declared than when Christ said that He Himself was "the way, and the only way, the truth and the life." No man cometh unto the Father but by Christ, and no man can know the Father until he has a knowledge in experience of Christ, and whosoever cometh unto God by Him, the promise is simple and specific, "I will in no wise cast out."

Why do not all true believers accept the truth that He wants all men and women to come to a knowledge of the truth and be saved, and why, when Christ is offered so clearly as the Truth, are so many men and women about us walking and living in ignorance and darkness and without any convincing evidence of their salvation? Is it not because the truth as it is in Christ is not understood, and that from the pulpit and in our homes we are not assured that it is not because God is unwilling and must be persuaded to have mercy, but that we will not come unto God that we may be saved and enjoy the power and the blessing that accompanies the salvation He gives? Surely the promises of God are Yea and Amen in Christ Jesus, and if we would only take them as such, our lives would be strong in the power they give.

What forcible and positive language Christ uses when He says, "Ask and ye shall receive" and "Ye will not come unto Me that ye might have life." Do the members of the church really believe that the greatest joy and happiness there can be is the fruits of obedience to God and keeping His commandments? Do we teach our children that God is the giver of every good and perfect gift, and that He should come first in everything in order that we may be happy and successful? Do we fully realize that God wants to make us His heirs with Jesus Christ? Surely no promise of God is more abundant in the richness of the provision for His professing children than the promise that makes us not only His children, but "heirs of God and joint heirs with Christ," and in this promise He makes Himself willing to share with us all He is and all He has, even His own existence and His spiritual nature.

How then, in view of this promise, can we explain the spiritual poverty of the average Christian, unless it is due to his ignorance of God's rich promises, or his unwillingness to avail himself of all the spiritual riches God has so abundantly provided for him?

God's promises must be accepted as literally true and we must act upon them in the same confidence in which we accept and act upon the most binding promises and assurances given by our fellow men. In this confidence, anxiety would have no place in the life of the child of God, for to him is made the same wonderful promise that God made to the Philippian Christians, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God." In this confidence, also, there can be no doubt of God's love for us and of His desire for our salvation, since the words of the Apostle Paul written to the Corinthians are as applicable to us as they were to them, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

I have lately been deeply impressed by the vision of John recorded in his book of Revelation, "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," and I have been more and more awakened to the reality and all-sufficiency of the blessings that flow from the throne of God for men. And yet men are blind to the reality of these spiritual blessings and are closing the door of their hearts to their reception. No wonder that there is such a lack of spiritual experience to-day, and no wonder men are losing the spiritual power that God intended they should have, and that He has so bountifully provided for them. Men will always be spiritually weak until they realize that God has provided spiritual power for them and until they receive that power through a real experience with Jesus Christ.

No revelation of God's word is clearer than the revelation that assures men that God expects a steady growth in grace, and the sincerity of His desire is attested by His abundant provision for such a growth. God is not limited either in His

willingness or in His ability to bless, as is attested in the Gospel of John, when Christ said, "Hitherto have you asked nothing in My name: ask, and ye shall receive that your joy may be full." If our joy is not full; if we are not day by day dying unto sin and living unto the righteousness which is in Jesus Christ, it is not because we should not or cannot, but because we will not come to Christ, and because we have not asked for and received the provisions of His grace that alone can make these things possible.

Looking at the matter reasonably and justly, ought not every Christian experience the blessings suggested by the first Psalm of David?—

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

"The ungodly are not so; but are like the chaff which the wind driveth away.

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

"For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

Truly as Christians we are children of the light and the Apostle has revealed our privilege and its resultant duty in his Epistle to the Ephesians when he wrote, "Now are ye the light of the world: walk as children of light." Let us then walk in the light, remembering the words of John in his first Epistle that tells us, "If we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ, His Son, cleanseth us from all sin."

Yonkers, N. Y.

DOES THE POPE CLAIM THE POWER TO DISPENSE FROM ALLEGIANCE TO RULERS AND GOVERNMENTS?

It is truly amusing to see what blunders some Roman Catholic priests are led into by their zeal to free the Church of responsibility in everything which may in any way damage her. This occurs oftener here in the United States than it does anywhere else. The reason is very simple. In Europe the Church is too well known, as her history is closely identified with the political history of those countries, but the history of the United States has no direct relation in epoch-making events with the Roman Church; therefore the Church is not known here, and the priests are not afraid of being contradicted.

A friend has asked for information as to whether the pope really claims power to dispense from allegiance to rulers and governments. He says that the priest of his town denied this most emphatically, characterizing whoever maintained such an assertion as an ignorant calumniator, etc., and, what is still more amusing, he alleged that Pius IX. had denied it as a false imputation made by the enemies of the Church.

Either this priest is an *ignoramus*, or he deliberately tells an untruth in order to propagate the absurd idea that the Church does not mix herself in politics.

Neither Pius IX. nor any other pope ever denied this claim. The facts in the case are these: The proposed dogma of Infallibility encountered greater opposition among the clergy and bishops than the world has any idea of. Many of them, like Père Jacinthe and others, broke with the Church on this account. And I have no doubt that, in order to arouse a general opposition to the promulgation of the dogma on the part of European governments, some asserted it implied that, once he was declared infallible, the pope would take advantage of this to set up and depose rulers.

This was such an effective *coup d'état* that Pius IX., who meant to carry out his design at all costs, was impelled to issue a statement in which he declared that the dogma of *Infallibility* did not imply interference in political affairs, the deposing of princes, etc., but that these prerogatives were already included

in the *authority* of the pope, as many of his predecessors (who had not been dogmatically declared infallible) had exercised them.

So Pius IX., far from denying the claim in question, corroborated it by his statement.

We might refer to many instances to prove that popes have exercised this arbitrary "right," but the following "Bull of Damnation and Excommunication," issued by Pope Pius V. against "Elizabeth, Queen of England and her adherents," will suffice:

"Pius, Bishop, Servant of the servants of God, for a perpetual memorial.

"He that reigneth on high, to whom is given all power in Heaven and in earth, committed one Holy, Catholic and Apostolic Church (out of which there is no salvation) to *one alone upon earth, namely, to Peter, the prince of the Apostles, and to Peter's successor, the Bishop of Rome, to be governed in fullness of power. Him alone He made prince over all people, and all kingdoms, to pluck up, destroy, scatter, consume, plant and build*, that he may contain the faithful that are knit together with the band of charity in the unity of the Spirit, and present them spotless, and unblameable to the Saviour.

"Sect. 1. In discharge of which function, we, which are by God's goodness called to the government of the aforesaid Church, do spare no pains, laboring with all earnestness, that unity and the Catholic religion (which the Author thereof hath for the trial of His children's faith, and our amendment, suffered to be punished with so great afflictions,) might be preserved uncorrupt. But the number of the ungodly hath gotten such power, there is now no place left in the whole world which they have not assayed to corrupt with their most wicked doctrines; among others, *Elizabeth, the pretended Queen of England*, a slave of wickedness, lending thereunto a helping hand, with whom as in a sanctuary, the most pernicious of all men have found a refuge. This very woman, *having seized on the kingdom*, and monstrosly usurping the place of Supreme Head of the Church in all England, and the chief authority and jurisdiction thereof, hath again brought back the said kingdom into miserable destruction, which was then newly reduced to the most Catholic faith in good fruits.

"Sect. 2. For having by strong hand inhibited the exercise of the true religion, which Mary, lawful Queen of famous memory, had by the help of this See restored, after it had been overthrown by Henry the Eighth, a revolter therefrom; and following and embracing the errors of heretics, she hath removed the Royal Council consisting of the English nobility, and filled it with obscure men, being heretics, oppressed the embracers of the Catholic faith, placed impious preachers, ministers of iniquity, abolished the sacrifice of the mass, prayers, fastings, choice of meats, unmarried life and the Catholic rites and ceremonies. Commanded books to be read in the whole realm containing manifest heresy; and impious mysteries and institutions, by herself entertained and observed according to the prescript of Calvin, to be likewise observed by her subjects; presumed to throw bishops, parsons of churches and other Catholic priests out of their churches and benefices; and to bestow them and other Church livings upon heretics, and to determine of Church causes, prohibited the prelates, clergy and people to acknowledge the Church of Rome, or obey the precepts and canonical sanctions thereof, compelled most of them to condescend to her wicked laws, and to abjure the authority and obedience of the Bishop of Rome, and to acknowledge her to be sole Lady in temporal and spiritual matters and this by oath; imposed penalties and punishments upon those which obeyed not, and exacted them of those which persevered in the unity of the faith, and their obedience aforesaid, cast the Catholic prelates and rectors of churches in prison, where many of them, being spent with long languishing and sorrow, miserably ended their lives. All which things, seeing they are manifest and notorious to all nations, and by the gravest testimony of very many so substantially proved, that there is no place at all left for excuse, defense, or evasion.

"Sect. 3. We, seeing that impieties and wicked actions are multiplied one upon another; and, moreover, that the persecution of the faithful, and affliction for religion, groweth every day heavier and heavier, through the instigation and means of the said Elizabeth; because we understand her mind to be so hardened and indurate, that she hath not only contemned the godly requests and admonitions of Catholic princes, concerning

her healing and conversion, but also hath not so much as permitted the nuncios of this See to cross the seas into England, are strained of necessity to betake ourselves to the weapons of justice against her, not being able to mitigate our sorrow, that we are drawn to take punishment upon one, to whose ancestors the whole state of Christendom hath been so much bounden. Being therefore supported with His authority, whose pleasure it was to place us (though unable for so great a burden) in this *Supreme Throne of Justice*, we do (out of the fullness of our Apostolic power) declare the aforesaid Elizabeth, being a heretic, and a favorer of heretics, and her adherents in the matters aforesaid, to have incurred the sentence of Anathema, and to be cut off from the Unity of the Body of Christ.

"Sect. 4. And moreover, *We do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity and privilege whatsoever.*

"Sect. 5. *And also the nobility, subjects and people of the said kingdom, and all others, which have in any sort sworn unto her, to be forever absolved from any such oath, and all manner of duty, of dominion, allegiance and obedience; as we also do by authority of these presents absolve them, and do deprive the same Elizabeth of her pretended title to the kingdom, and all other things above said. And we do command and interdict all and every, the noblemen, subjects, people and others aforesaid, that they presume not to obey her, or her monitions, mandates and laws; and those which shall do the contrary, we do innodate with the like sentence of Anathema.*

"Sect. 6. And because it were a matter of too much difficulty, to convey these presents to all places wheresoever it shall be needful, our will is, that the copies thereof, under a public notary's hand, and sealed with the seal of an ecclesiastical prelate, or of his court, shall carry altogether the same credit with all people, judicial and extra judicial, as these presents should do, if they were exhibited or showed.

"Given at Rome, at St. Peter's, in the year of the Incarnation of our Lord, 1570, the fifth of the Calends of May, and of our popedom the fifth year."

Our readers will notice that in this bull the pope calls Elizabeth "*the pretended Queen,*" "*having seized upon the kingdom,*"

etc., whereas the truth is that at the time of her ascension to the throne she had the full sanction of the pope, her rights being unquestioned and the coronation ceremony was performed by a Roman Catholic bishop, according to the Roman ritual. It was only when she turned "heretic" that she began to be called a "*usurper*" and "*pretended Queen*."

Without in any way excusing the unchristian methods made use of by Elizabeth to enforce a State religion in England, we would call our readers' attention to the approbation expressed in this bull of "Bloody" Mary, who is called "lawful Queen of famous memory," and whose awful persecutions of Protestants are not censured in any way. On the contrary, she is highly commended. The Church claims the right to persecute to the death, in order to enforce her dominion, but bitterly condemns whoever dares to follow her example.

ROME CONTROLS THE IRISH RACE

BY ERNEST PHILLIPPS, OUR ENGLISH CORRESPONDENT.

Recent political events in Ireland reveal plainly the fact that the real rulers of the Roman Catholic Irish race are the priests. Proofs are numerous and overwhelming. In 1798 the Romanists raised a rebellion in favor of an Irish republic which failed, and was followed by a demand for the abolition of their own Parliament in Dublin in 1800. This was brought about and the Union Parliament established, as it is to-day. An Irish Government was established, subject to the Imperial Government, as a concession to Irish sentiment; and yet the Irish Nationalists never cease saying that the people they represent are governed by the British and that they are ground down and oppressed. Now, the truth is quite different from this. Ireland alone has a separate Government. England, Scotland and Wales are directly governed by the Imperial Government and yet are happy, peaceful and loyal. A great many laws have been passed by Imperial Parliament for Ireland, and Ireland alone, which do not apply to England, Scotland and Wales. These laws refer principally to land and education, and have been enacted at the request of the Irish members:

(1) The Irish Land Acts have involved the Imperial treasury in loans for over \$500,000,000 as advances to Irish farmers to enable them to purchase their farms on very easy terms. The farmers of England, Scotland and Wales would like the same privileges granted unto them, but remain loyal, although they do not receive the same privileges as the Irish.

EDUCATION.

(2) Education is controlled by the priests in Ireland as a concession to the demands of the Nationalists, and is paid for by the Imperial treasury. There is no such thing as an education rate in Ireland, whereas other parts of the United Kingdom submit to an education rate and remain loyal and contented. The priests attach so much importance to their control of education that they compelled Mr. Redmond and the Nationalist members of Parliament to object to Mr. Birrell's Councils' Bill in 1907, simply because, under the terms of the bill, elementary education was to be controlled by the laity.

Now, does it look as if the Irish are ground down and oppressed? They live under the same Constitution as the English, Scotch and Welsh; so it must follow that if the Irish be oppressed, the rest of the people of the United Kingdom are oppressed also.

It is a fact that the Irish vote in Parliament has been used to prevent England from having certain laws suitable for her, and the same vote has been used to repeal laws which she wanted to remain in force.

Referring again to education, the Romish bishops and priests have drawn up a mutilated code of the Ten Commandments, which is taught to Protestant children in public schools in spite of all protests to the Education Department, which proves my statement that the priests control the public school system in Ireland.

The Imperial treasury pays to the managers of convent schools at least \$1,000,000 per annum. Industrial schools and reformatories receive large sums, although managed by priests and nuns. It was estimated in 1912 that the Church of Rome in Ireland received \$2,000,000 per annum for education from the State treasury. The provost of Trinity College, Dublin, said recently that one of the reasons for the recent rebellion was to be found in "the careful instilling of revolutionary principles in many of our primary schools." Now, if these Irish people paid for their own education, it would be serious enough; but, seeing that the people of Great Britain find the money, it is really an intolerable situation for their money to be used to teach children to be 'disloyal.

PAPAL DECREES.

The attitude of the Nationalists toward the papal decrees—*Ne Temere* and *Motu Proprio*—is significant, for Mr. John Dillon, M.P., speaking at Dublin on March 31, 1912, said: "I and every member of the Irish Parliamentary party went to the opening of Parliament full of eagerness to defend the operations of the *Ne Temere* and *Motu Proprio* decrees in Ireland." Yes, and in so doing they libeled Mrs. McCann, who was robbed of her husband and two infant children because she would not be remarried by a Roman Catholic priest.

THE IRISH COUNCILS' BILL.

This bill was introduced in 1907, and Mr. Redmond accepted the bill on behalf of the Nationalists; but he soon found out he was not his own master, for when the priests saw that elementary education was to be taken out of their hands they objected, and a Nationalist meeting was held soon afterward in Dublin, at which the bill was formally rejected.

THE HOME RULE BILL.

The Home Rule Bill was introduced in 1912 and was approved at a "National Convention" held in Dublin, at which 500 priests were present as delegates. At that time Mr. John Dillon boasted that the Irish Roman Catholic bishops had doubled their subscriptions to the Home Rule fund, the Roman Catholic bishop of Raphoe being the treasurer.

While Mr. Redmond was at Quebec attending the Eucharistic Congress, the papal legate sent for him and gave him the papal benediction for the success of his efforts to secure a separate Parliament for Ireland. The attempt made in June and July this year to set up a Parliament in Dublin only failed because the Irish Roman Catholic bishops objected to the settlement agreed upon by Mr. Redmond on behalf of the Nationalists. Of course, this puts Mr. Redmond in a ridiculous position, because he is powerless to act without authority from the hierarchy. The fault is entirely his own, for he had to withdraw his assent to the Irish Councils' Bill in 1907 because the bishops would not have it.

CARDINAL MANNING AND THE GOVERNMENT.

On January 2, 1891, the late Cardinal Manning said: "The real Government of Ireland is in the bishops and priests." Now see what follows!

THE REBELLION OF 1916.

The flag of the rebels was formed of the papal colors mixed with green, and, needless to say, the priests were the prime movers in the insurrection. At the recent inquiry ordered to be held by King George, Inspector Power, of County Kilkenny, in answering Mr. Justice Shearman, said:

"We had many seditious sermons from priests. There was one who addressed a meeting and told them to arm, and

that if they could not get long-range rifles to use shotguns—shotguns were very useful in the hands of the Irish.”

TURBULENT PRIESTS.

Mr. Justice Shearman put this question to Mr. Birrell: “Were many of the priests turbulent?”

Mr. Birrell replied: “There are a considerable number. One of the most formidable anti-recruiting pamphlets ever written was written by the Catholic Bishop of Limerick, Bishop O’Dwyer.”

“I gather from your answer that in a great many places the priest was a source of disaffection,” said the judge, to which Mr. Birrell replied: “I won’t say a great many, but a considerable number. Where the priest was the other way, the thing was stamped out.”

THE CASUALTIES.

Owing to the conduct of the priests in raising the rebellion, 116 soldiers, sailors and policemen were killed, and also 224 civilians. How many priests were killed or executed for high treason? I have to say the answer is, None. No Romish church building was destroyed; but the rebels destroyed a fine Presbyterian church and its adjoining buildings.

FIXING THE RESPONSIBILITY.

Mr. Birrell, the ex-Chief Secretary for Ireland, admitted at the inquiry that he had governed Ireland according to Nationalist ideas for the nine years he had been in office, for he had been in constant consultation with the heads of the Nationalist party all that time. Now, note the words of Cardinal Manning, where he says: “The real Government of Ireland is in the bishops and priests,” and we shall understand that the priesthood advises the Nationalists, the Nationalists advise the Irish Government, the Irish Government advises the Imperial Government—and it all ends in rebellion and anarchy. Such is the outcome of government by the priesthood. There is nothing new about it. The present world war and the revolution in Mexico confirm the story.

IRISH AMERICANS, TOO.

“The Menace” recently told the story how Irish Roman Catholic Congressmen voted against self-government for the

Philippines when their party was pledged to it. They acted under orders from the priesthood, just as the Irish Roman Catholics here in the month of July in Parliament at London declined self-government for Ireland, unless they could get Ulster included in the scheme. They, too, acted under orders from the priesthood.

Mr. Redmond and his friends could have had a Parliament for the Roman Catholic counties of Ireland, but the priests knew they had these counties fully under their control, so there was nothing gained from their point of view. What they wanted was Protestant Ulster, and because they could not get it they rejected Home Rule for Munster, Leinster and Connaught. All this clearly proves that Rome controls the Irish race.

CENTRE SHOTS AT CURRENT ISSUES

BY GEO. P. RUTLEDGE.

The "apostolic succession" . . . is the most stupendous farce offered to a credulous world. It cannot base its claims on history, hence it relies upon tradition. This being true, it is strange indeed that a few Protestant Churches vie with the Catholic Church in pressing the claim of "direct-line teaching."

The Catholic Church not only places tradition above history, but represents it as the word of God.

The leading Catholic catechism in America disposes of tradition as follows:

Is the Holy Scripture the only source of Christian doctrine?

No, there is another source, and this is known as tradition.

What is tradition?

Tradition is the word of God not written in the Bible, but transmitted in unbroken succession, by word of mouth, from the apostles to us.

Where are the teachings of tradition contained?

In the decrees of councils, the acts of the Holy See, the liturgical books, the works of Christian art, and the writings of the Fathers and Doctors of the Church.

Why is tradition of equal authority with Holy Scripture?

It is of equal authority because it is equally the word of God.

To whom does the interpretation of Holy Scripture and of tradition belong?

To the infallible teaching authority of the Church, the guardian of revealed truth.

The Catholic press continuously harps on the importance of some plan by which the Catholic religion may be presented to the non-Catholic public in an argumentative way.

Do Catholics really think intelligent Protestants could be won by such arguments (?) as the catechism offers in defense of tradition?

Re-read one question and its answer, and you will smile:

Why is tradition of equal authority with Holy Scripture?

It is of equal authority because it is equally the word of God.

By the same process of reasoning (?) one can prove that he is the most handsome man in the world—all he has to do is to say, "I am because I am."

And much of our theology—even that of Protestantism—is just about as argumentative (?) as the tradition of Roman Catholicism. But the signs of the times point to a reconstruction which will leave out of its program all the nonsense that now confuses and misleads people and divides the forces of righteousness.

The "Catholic Columbian" of March 3d says, editorially:

If people only knew the Catholic Church as it is, they would love it.

So far as the past is concerned we can know the Catholic Church only by her history. If the history written by her own historians contradicted general history, there might be room for argument; but it does not. And as the evidence of Catholic writers, who could risk their reputation on nothing but accuracy, agrees with that of Protestant historians, and as all the history we have on the subject paints Roman Catholicism black, we are almost compelled, by all evidence at hand, to believe it was black.

And, in our own day, all we have to go by is what the Catholic Church teaches and practises.

She teaches the same doctrines she taught in the medieval centuries, plus a few that are just as unreasonable and unscriptural. She still maintains that the pope is the "emperor of the world," and that he should rule the nations.

In countries both monarchical and republican, where she holds the balance of political power, she rules in the affairs of State.

Even in South American republics she has her religion written into constitutions, and has laws enacted that guarantee her definite annual sums out of State treasuries.

Why should people, trained in the school of freedom, love the political history, teaching and present practises of the Catholic Church?

Some are posted, they comprehend the Catholic ambition, and they are endeavoring to open the eyes of their fellow-citizens, even at the risk of being dubbed "fanatics." They know the Catholic Church as she has been, is now, and will ever be (according to her own teachings), hence their resistance of her claims and ambitions. And what the few are doing, all should, and they eventually will, do.

Cardinal Gibbons' strenuous opposition to the Burnett immigration bill is a straw that shows the way of the wind.

The cardinal knows that, unless the anti-immigration sentiment is checked, the literacy test, which demands the ability to read only thirty or forty words in a native language or dialect, will so expand that Catholic immigration will be reduced to a minimum.

The future of the Catholic Church in the United States is largely dependent upon immigration—Catholic leaders themselves realize this, as every reader of Catholic papers knows.

The Catholic Church seeks political control in America, as she does in every other country. Her control of our politics in many localities, and, in a modified, under-cover way, throughout the country, is already alarming. Wherever she has political sway, she tramples our laws beneath her feet. In Chicago, for example, she has in recent years put her hand into the public treasury and filched therefrom nearly \$2,000,000, notwithstanding a clause in the Constitution of Illinois which declares that no church, church school or church enterprise of any kind shall receive appropriations from any public fund in any city, county or township of the State.

All who honestly investigate the political activities of Roman Catholicism in the United States will be forced to conclude that the greater-preparedness movement must comprehend a definite program which seeks the destruction of ecclesiasticism in governmental affairs.

LETTER TO CARDINAL GIBBONS

LIV.

My dear Cardinal:

Before proceeding with the discussion of our subject, I would refresh the memory of my readers by calling their attention to the last paragraph cited in my letter for September, in which Pope Leo XIII. deprives all Catholics of their *independence* and *reasoning powers* by saying: "As to *forming opinions*, whatever the Roman pontiffs have taught or shall teach must all receive a firm assent and be openly professed when occasion demands it." This not only closes the door upon individual freedom in matters of faith and discipline, but gives Rome the right to demand of all Catholics the defense of the Church, regardless of their private opinions concerning Church and State. Indeed, *they are allowed no private opinions*.

Suppose the teaching of the Church to be contrary to American principles—as we know it is, and have proved it to be by the quotations given last month—and that the Church, which to-day finds it expedient to be tolerant in order to gain a stronger foothold, should later on judge the time to be ripe for violent seizure upon the State and the implanting of her authority—what would be the necessary attitude of Catholics, even of those who truly think they mean it when they swear allegiance to the American flag? There would be no way open to them as Catholics but complete assent to the demands of the Church, even to the point of civil war.

This is the real meaning of the pope's words. And that Americans may have no doubt as to how far it is possible to conciliate individual liberty with loyalty to the Church, the pope adds: "As to modern liberties, Catholics must abide by the judgments of the Apostolic See, and teach, and every one hold what it holds."

This sentence is enough to make the attitude of some Catholics who are given to proclaiming on all occasions their patriotism and loyalty to the American flag, appear ludicrous in the extreme. American liberties, as they are generally understood, must in the case of Catholics be circumscribed by the pope. And when we see them praising these liberties and waving the flag

which represents them, it seems as if they were rejoicing over the means these very liberties have afforded Rome to triumph over and crush them, and were looking forward to the day when the American State shall find itself reduced to submission to the dictates of the papacy.

Yet it is safe to say no American Roman Catholic would fail to be offended if he were accused of being unpatriotic. Popes, cardinals, bishops and priests commend patriotism as a civic duty.

But let us define patriotism. It is to wish for our own country the best and to seek to avert all possible evil from it. Now, the Catholic is taught that no possible good can come to mankind except through the Church, which has received the mission to teach in every phase of life, and is the only organ ordained by God for the right interpretation of justice and truth. So all national traditions, however tenderly they may have been cherished by our forefathers, must be given up as productive of evil, if the pope so ordains. And the American Catholic is taught to see in this the truest patriotism.

The Church seeks to make everything co-operate toward the gradual elimination of national characteristics. Take, for instance, the principle of the separation of Church and State. The patriotic American Catholic cannot fail to see that any union between the Roman Church and the State, as it now is, would mean an abdication of the Church's rights, and the only way to conserve her rights is to separate the Church from the State so completely that the State shall have no authority to bind the Church by such laws as may be in conflict with her character and progress. So all his efforts, as a preliminary step, are directed toward drawing the dividing lines in such a way that the Church may enjoy absolute freedom from interference on the part of the State. But this does not minimize the force of the principle instilled into his mind by the Church, that even such a condition is not the ideal of Rome, and if he aspires to true patriotism he must not lose sight of this ideal. He is taught that the political *body*, unless it be permeated by the *soul* of religion (Roman Catholicism), is lifeless and can have no power for good. Hence he must exert every effort to bring about a modification of the present national character, politically and socially, so as to hasten the glorious day when Church and State will be, not united as

equals—that is not the ideal—but when the State will be the *offspring* or *instrument* of the Church.

As circumstances are liable to change, no inflexible general rules or plan of action can be laid down, but the end must be accomplished by means of specific directions which vary according to conditions. Hence the need of a central power to direct and subjects whose first and only essential qualification is a complete self-surrender and unquestioning obedience. It is not in the least essential that a Catholic should know the ultimate aim of the Church; in fact, such a knowledge would undoubtedly thin her ranks to an alarming degree. He needs know nothing, but *he must obey*.

As Americans, we hold that national affairs are too sacred to allow of interference from outsiders. If any European nation should meddle in our politics we should protest and oblige it to keep its hands off. The pope, it has been reiterated again and again, is not in politics and does not seek to interfere with the affairs of Government of any nation. History, if read with an open mind, teaches us that your Church's whole system would have fallen to pieces, had it not been for political intrigues, open as well as secret. I can only recall one occasion when the pope commanded Catholics to keep out of politics, and that was in Italy after the loss of the temporal power. The pope was criticized for so doing by all the authorities of the Church, and he had to acknowledge his mistake and raise his *recto*. Catholics in every country are expressly commanded to mix in politics, but not out of love for their own country, as many ignorant Americans, Catholic as well as Protestant, may suppose, but as we have already pointed out, to further the ultimate purpose of Rome, whose interests must be above ordinary patriotism. To use the words of the pope: "Having the purpose of introducing the wholesome life-blood of Catholic wisdom and virtue into the whole system of the State," and that "all Catholics who are worthy of the name must first of all be and wish to appear most affectionate children of the Church."

The way of showing this "affection," you know, Cardinal, is no other than that stated by Father Searle in his little book, which we have cited, or, as the pope himself says: "Conforming their opinions to whatever the Roman pontiffs have taught."

Benedict XV., exhibiting very little of the astuteness and diplomacy ascribed to him, has allowed himself to be cornered. Being asked to judge between French and German prelates in the present world crisis, when a decisive pronunciamento might be justly expected from the "Vicar of Christ," the pope made such a declaration as must forever shut the mouths of those who try to deceive us as to Rome's part in politics. "THE HOLY SEE," said Benedict, "IS ONLY THE KEEPER OF DOGMA, AND THE POLITICAL ORGAN OF THE CHURCH!"

Politics imply intrigue, and the pope reserves to himself the right to choose his own way of intriguing. So, although it is easy to see politics in every line of the Encyclical of Leo XIII., from which we quote, yet Americans, whether Catholic or Protestant, are not acquainted with the nature of papal machinations.

While under ordinary circumstances freedom as to party affiliation is accorded the individual, because the Church wishes to divide her forces among the different parties, with the purpose of dominating them all in her favor, nevertheless she may see fit on extraordinary occasions to make use of her power for a special purpose, and she reserves the right to determine the political *modus procedendi*, expecting her subjects to respond regardless of what may be their party obligations.

We are now close upon the elections, and no one can accuse the Roman Church of even hinting at the need of forming a Catholic party. On the contrary, we know that more than one over-hasty prelate in this country has thought of forming such a party, but the Vatican has decidedly opposed the step as untimely. Any suggestion of trying to elect a Catholic President even, would be silenced at once by the Roman Church.

Is this because the Church is not in politics? We can assure our readers that Benedict's confession was only too true. Never has the Church been more active in politics than she is to-day, and I believe the future will show her to be increasingly so. But the Church knows that a Catholic President would, in the present state of developments, be obliged to conform to the existing political constitution of the nation. This is precisely what the Church does not want. What she is trying to do is to secure for Roman Catholics such positions as will enable them to be active in modifying the laws and the Constitution under the

responsibility of a Protestant President. Rome is paving the way for her future conquest when neither the laws of the land nor public sentiment shall present any opposition to her political aims. How the Church is able to infiltrate her subtle poison into the social system is a mystery which is as great to-day as it was to me when I was in the midst of her intrigues and beheld their success with amazement. Looking at the matter from the only point of view I then possessed in common with my confrères, it was natural for us to often exclaim that "the best proof of God's protection of the Church was the way He blinded even the most learned people to her aims."

We have recently experienced in New York an example of this kind. The Federation of Catholic Societies held its much-advertised meeting there. Thousands of delegates came from the remotest parts of the country, and although this Federation claims to be an organization of laymen, directed and governed by laymen, yet all the hierarchy were in evidence, even the apostolic delegate was present, and the meeting proved to be anything but a laymen's congress.

Now, I have no doubt that very few, comparatively, have perceived any political significance in this event. Yet the fact that its aims were purely political appears so clear to me that it amazes me others cannot see it as I do.

This is a good opportunity for applying the test of my friend, Father B——. He used to say that, without exception, whenever the Church seeks to establish anything by means of miracles, or by emphatic protestations, there is sure to be a "cat in the bag." The keynote of this conference was patriotism, and protestations that the Catholic Church is not in politics were vehement; as, for example in the laughable discourse of Cardinal O'Connell. Why such protestations? If the Catholic Church were not in politics, would it not be sufficiently evident to every one without their laying such stress on the fact? If one is in good health, one need not go about assuring everybody that he is not sick. There must be something suspicious about one's looks to make him go to such pains.

We should be more inclined to be impressed by the Cardinal's eloquence, had he reserved it for another occasion, and instead of preparing such a flowery address had bent his ener-

gies toward trying to postpone the meeting for another time and place. But that it should have been held only a few months before the elections, and in New York, which plays such a decisive part in the politics of the country, makes it only too apparent for those who have eyes to see that the real purpose, "behind the scenes," was to afford an opportunity for the hierarchy to interview their own selected political leaders from all over the United States and establish a *modus procedendi* for the coming elections. The advantage of such personal interviews, avoiding the risk of putting anything down in black and white, will sufficiently explain the reason for getting together under the cloak of a patriotic zeal for the social uplift of the land.

So, vociferous protestations to the contrary notwithstanding, we may expect before long to see the fruit of the political seeds dropped in this convention. Marvelous to many is the way Catholics "stick together," as the saying goes; but it is easily explained by the unquestioning surrender of reasoning powers and conscience required of all Catholics from the least to the greatest.

The aims and ambitions of the Church being unalterable, let us see what Leo XIII. goes on to say concerning their accomplishment. We quote from the same Encyclical:

"The manner of obtaining these things cannot be determined by one fixed rule, since the method must be suitable to times and places which are very diverse. Nevertheless, *harmony of determination must first of all be preserved and unity of work be sought*. Both will be easily obtained if everybody will consider the prescriptions of the Apostolic See as his law of life and will obey the bishops. . . . Likewise that it is not lawful to follow one rule in private life, another in public life, namely so that the authority of the Church may be observed in private life, disregarded in public life."

This signifies, Cardinal, as I am sure you will not attempt to deny, that the Church claims the right to direct every intentional or rational act of every Catholic, including of course the casting of the ballot.

Now, the question for every free-born citizen of this country to reflect upon is this: Am I convinced of the righteousness and justice of the basic principles embodied in our Constitution? If he answers this question in the affirmative, it is his duty to

oppose any power that comes here with the definite aim of modifying or annulling them. If he is not satisfied that these principles are capable of producing the highest good for society, let him consider whether papal government is likely to make any improvement upon them. Austria, Spain, Portugal, Mexico and the South American republics—countries that bear the stamp of the pope's ability in this direction—speak for themselves. Let him ask the multitudes of immigrants from papal lands why they came to America. Did they come here to improve this country, or to enjoy such privileges and advantages for themselves and their children as were denied them in their native lands?

When true Americans can be brought to face this question, then only will they realize the great responsibility for the future which rests upon them.

MANUEL FERRANDO.

STARTLING ARRAY OF FACTS

The Frauds and Fallacies of "The Catholic Bulletin"—Popery as an Educator and "Uplifter of the Whole Man"—Statistics from all Lands, Behind which are Government Reports—The Verdict of the World's Intelligent Jury.

"Catholics who know what they are talking about never feel the need of apologizing for the Catholic school. They know that it has vindicated its claim to a place second to none in the educational world. Its course is equal to the best of its class and is not weighted down with the fads and frills which are so common a feature of secular education. The teaching of the Catholic school is thorough, its ideals supernatural, its training such as to develop the whole man—physical, moral and intellectual. What more is needed for genuine education?"—Catholic Bulletin, St. Paul, Minn., August 19, 1916.

The season is at hand when papist publications are overworking their dastardly deception to inveigle the Roman Catholic laity into consigning their children to the papal schools.

These intellectual vultures have no regard for facts in their attempt to weld a fetter about the papal youth's intellect. They see the end of papal fraud and graft in the "little red school-house."

Void of a conscience, shorn of the spirit of altruism, strangers to those finer faculties Almighty God endowed humanity with, they have no conscientious scruples about robbing innocent youth of its Protestant-provided opportunities to be and to do the equal of others, and all because, like the image makers of old, their trade will be despoiled. But really these remarks were not our purpose in setting forth this quotation. Our object was to analyze this sentence and to show that Priest Reardon gets as near the truth in this as he does in his other pagan hobbies. "The teaching of the Catholic school is *thorough*, its ideals *supernatural*, its training such as to develop the *whole* man—physical, moral and intellectual.

1. "*Thorough*."—This priest knows only too well that pupils coming out of the papal schools are incompetent to enter the graded public schools on the examinations required by those institutions. To overcome this incompetency in our large cities, through priestly political intrigue, they enter our schools now *without* examination. Until very recently this subterfuge was resorted to in Chicago, and fully exposed in the legislative investigation of the schools of that city. The pin-head superintendent of schools in the city of Minneapolis has fallen in this same trap and is permitting the papist youth to enter our schools unprepared to assume the responsibilities age calls upon them to take up. We can illustrate to Priest Reardon our point by the following figures:

Two hundred and twenty pupils applied for admission to our public schools (Minneapolis) some two years ago.

Of this number some fifty-five were allowed to pass in an examination in three studies, and 165 were unable to avail themselves of the privileges our schools accorded them. This is the sample of *thoroughness* in the eye of the papal priestcraft. By the standard of the devilish system of popery, untold human aspiration is chloroformed, God-inspired longing to rise out of ignorance and superstition is deadened, and all for the glory of God, *the pope*, and a ready response to the graft of his priestcraft.

2. "*Supernatural Ideals*."—At last we have found a point where we agree with the "Catholic Bulletin." We don't want the reader to smile, because we are just as serious as the fellow

is who pays four dollars for a two-dollar hat. To be sure, the Roman Catholic school dwells long at the wellspring of the *supernatural*. Shiploads of old rags, bones, crutches, scapulars, images are imbued with supernatural powers and pupils of Roman Catholic schools fall down on their faces and ardently pray to escape the small-pox or the sciatic rheumatism. It's our one ardent desire to make the "little red schoolhouse" overshadow St. Anne's shin-bones, that we give up all for the papist boys and girls to whom the twentieth century promises better things. For 1,400 years the Roman Catholic system has subsisted upon the *supernatural* lodged in old bones, it may be of sheep or donkey, and our contention is that popish youth in this land of intellectual attainments are entitled to that which fits them for a career more glorious, useful and real.

3. *Development of the Whole Man*.—Space forbids our expansion of this subject. Suffice to say the Roman Catholic system develops no part of the man but the imaginary. (a) *The Physical*. Go to-day to Roman Catholic countries and you will find human nature in its weak physical aspect. Men are not open-faced, free-hearted, of robust physique, healthful, but a puny, undersized, wasted sort whose very make-up shows in the lack of healthful qualifications. Deterioration is a prominent characteristic of the people whose development and expansion has been retarded by the faith they profess. (b) *The Moral Side*. The writer never ceases to find an enjoyable amusement in the circus clown riding a diminutive donkey in a circus parade. The last one is quite as new and enjoyable as the one he saw half a century ago. The supreme ridiculousness of the clownly antics constitutes the novelty of the amusement. Hence, when a papal priest prates about the moral side of the Roman Catholic system we always think of the clown and donkey. It is so supremely out of square with the truth that its perfection of ridiculousness makes it amusing. But what of it? Has Catholicism any license to use the term in connection with its educational system, or better still, with the concrete results of Roman Catholic education? We will answer the question with statistics which we challenge any one to prove untrue.

The ratio of murders per one million of population in European countries is as follows:

England—Protestant, four to the million population.

Ireland—Papist, nineteen to the million population.

France—Then papist thirty-one to the million population.

Austria—Papist, thirty-six to the million population.

Bavaria—Papist, sixty-eight to the million population.

Sicily—Papist, ninety to the million population.

The average is four to forty-eight per cent, in favor of Protestant education. But let us come closer home. Let us confine ourselves to our own country, where conditions better serve our purpose. The forty-fourth report of the Allegheny County, Pa., workhouse for 1913 speaks volumes.

The total number received in that institution for the year named was 3,798. Of this number, 2,091 were of the Roman Catholic faith, leaving 1,707 to be divided up between a dozen denominations and no denominations.

The 1913 report of the Milwaukee County, Wis., House of Correction shows with less than a thirty per cent. papist population 2,737 non-Catholics and 1,803 Catholic inmates, or sixty-seven per cent. The 1913 St. Paul, Minn., workhouse, in a State about seven per cent. Roman Catholic, shows a fifty-four per cent. Roman Catholic inmates. Has priest Reardon been on the job? suggests itself in this connection.

Leonard Bouland, in the "Forum" for July, 1888, calls attention to the city of New York and shows that seventy-five per cent. of the criminals arrested in that city were members in first-class standing of the Roman Catholic Church. Let us go a step further. Let's get into high society according to papal lore. Here are a few of our papal patronized State institutions which cry out for public recognition. They ought to broaden Mr. John Ireland and Mr. Riordan's vision a bit.

Being public records we make no charge for the information they exhibit:

California—Total enrolment in penitentiaries, 1,171; papist, 766; sixty-one per cent.

Connecticut—Total in penitentiaries, 398; papist, 249; sixty-two per cent.

New Hampshire—Total in penitentiaries, 204; papist, 102; fifty-six per cent.

New York—Auburn, 796; papist, 417; sixty-one per cent.

New York—Sing Sing, 1,420; papist, 812; sixty-one per cent.

New York—Clinton, 1,281; papist, 641; sixty-one per cent.

New York—Blackwell's Island, 2,876; papist, 1,590; sixty-one per cent.

New York—County Workhouse, 15,915; papist, 10,108; sixty-one per cent.

New York—Hart's Island, 2,496; papist, 1,506; sixty-one per cent.

Rhode Island—631; papist, 435; sixty-one per cent.

Massachusetts—Seventy-eight per cent. papist.

Illinois—Forty-five per cent. papist.

Iowa—Thirty per cent. papist.

Missouri—Twenty-two per cent. papist.

Arizona—Seventy per cent. papist.

Does this mean anything to America? Is the preponderance of evidence against Cardinals Gibbons, Farley, O'Connell and Archbishop Ireland of sufficient worth to take cognizance of, and is the prattle of the army of Irish priests sufficient to expose the monumental fraud of popery to awaken the pure American blood of real citizens of the United States to combat the machinations of these pirates upon the seas of human progress, or shall we submit to the arrogant claims of popery and see our youth debauched by its devilish designs?

At all events we have exposed the impious designs of the papal system, content to leave the results in the hands of our fellow citizens.

(c) *Intellectual Development.* Volumes have been written exposing the false claims of the Roman Catholic hierarchy. Additional volumes could be written and then the half would not be told. Possibly the following statistics will hold our Irish constituency until we can get our li'l old corona and offer additional evidence. We here give for Mr. Ireland's office-boy, Mr. Rior-dan, a few figures to show how Roman Catholic schools impress a nation.

These figures denote the percentage of population in various countries over ten years of age who can neither read nor write:

PROTESTANT:

Germany	1-10 of 1 per cent.
Denmark	1-5 of 1 " "
Switzerland	3-10 of 1 " "
Norway and Sweden.....	3-10 of 1 " "
Scotland	3½ " "
Holland	4 " "
England and colonies.....	5 4-5 " "
America and colonies.....	5 " "

PAPIST COUNTRIES.

Ireland	17 per cent.
Belgium	18 " "
Austria	26 " "
Hungary	40 " "
Italy	48 " "
Chile	49 " "
Argentina	54 " "
Cuba	56 " "
Portugal	73 " "
Mexico	95 " "
Spain	78 " "
Brazil	85 " "
Guatemala	92 " "

In view of this array of data we call the bluff of the "Catholic Bulletin," and challenge Priest Riordan to show cause why he should not be elected to the presidency of the Ananías club.

So far as the intellectual development afforded by the papal schools is concerned, the intellectual torpor obtaining in every Roman Catholic country in the world is too conclusive evidence to pin our faith to the deceptive words of the papal priestcraft. Spain has had 1,400 years of undisturbed Roman Catholic tutoring, and to-day seventy-six per cent. of the people can neither read nor write. This same infamous priestcraft, on the other hand, educates eighty-five per cent. of our saloon-keepers, fully as large per cent. of the poor unfortunate females in the segregated districts in our cities, by far the greater number of paupers and juvenile offenders, and five times the ratio of convicts in

our prisons throughout both America and Europe. Says Priest Nugent, reported by the London "Times," November 11, 1886: "Nine out of ten of the girls seen at night along the London Road or Lime Street are Catholic. There is no use hiding it." The "Catholic Tablet" for November, 1888, says: "Upon looking into the matter I find that we Catholics contribute more young criminals than any other denomination."

"Why is it?" asks the niece of the papal bishop of New Orleans, "the greatest men of our nation are non-Catholic? The greatest men of our nation have been, and will continue to be, Protestant. The great philanthropists, the great orators, the great writers, thinkers, scientists, inventors and teachers of our land have been Protestants. When I reflect that out of 70,000,000 of this nation we number only 9,000,000, and that out of 9,000,000 so large a proportion is made up of liquor dealers, poor factory hands, mill and shop and mine employees, I fail to find material for buncombe, and yet we are all eulogizing ourselves." This outburst of truth spoken by Miss Elder at the Catholic Congress at Chicago during the World's Fair in that city, places Roman Catholic education where it belongs and eloquently exhibits the machinations of the devilish papal priestcraft in their attempts to impede the opportunity of the papist youth solely for the purpose of rendering them easy-marks for the same priestcraft.

Roman Catholic schools rise no higher than to feed the vicious institutions which constitute the underworld. They rob their victims of their physical, moral and intellectual manhood and prepare them as the impious prey of conscienceless priestcraft. —The American Citizen.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.

